Martis 1° die Februarii 170½

Ordered,

THat the Thanks of this Houſe be given to Dr. *Wynne*, for the Sermon by him Preach'd before this Houſe Yeſterday, at St. *Margarets Weſtminſter*; And that he be deſired to Print the ſame: And that Mr. *Manſell*, and the Lord *Cheyne*, do acquaint him therewith.

BRITISH MUSEUM

Paul Jodrell,
Cl' Dom' Com'

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BRITISH MUSEUM

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Unity and Peace the support of Church and State.

694. e 13 (8)

A

SERMON

Preach'd before the Honourable

Houſe of Commons,

ON

Munday Jan. 31th 170$\frac{3}{4}$.

BEING

The Anniverſary of the Martyrdom of King *CHARLES* I.

By *ROB. WYNNE*, D. D. Chancellor of St. *Aſaph.*

LONDON,
Printed by *I. W.* for *Thomas Bennet*, at the *Half-Moon* in St. *Paul's* Church-Yard, 1704.

A SERMON

Preach'd before the Honourable

House of Commons,

BRITISH MUSEUM

Monday, Jan. 31th 170[illegible]

BEING

The Anniversary of the Martyrdom

of King CHARLES I.

LONDON

Printed by [illegible]

A SERMON

Preach'd before the

House of Commons, &c.

Eph. IV. 3.

Endeavouring to keep the unity of the ſpirit in the bond of peace.

A Provident and ſeaſonable Reflection upon our paſt Actions, is the ſureſt Guide we can employ in our future Progreſs. The unexperienc'd Traveller, who ignorantly looks towards the extent of his Horizon, may perhaps expect to find ſome new and ſtrange World beyond it; but a wiſer Head will conſider, that the Steps he is to take forwards, will make but little Alteration in his View and Proſpect; that he is ſtill to breath the ſame Air, and that he has but the ſame Earth to fix on; That Rocks and Precipices are very uſual and common Dangers: And therefore that he is to learn Wiſdom and Experience from the Difficulties he has paſt, and that the Errors and Misfortunes of his laſt Stage, are to be to him as ſo many Warnings for his next Journey.

If ſo much ſerious Thought and Recollection had been uſed in former times, this *day of trouble, of rebuke and blaſphemy*, had been out of our Calendar, and had prevented the indelible Stains of Blood and Par- 2 Kings 19. 3.

ricide. For if either Hiſtory, or but our Bibles had been conſulted, there had not been wanting innumerable Examples and Maxims, to inſtruct Men that their Preſervation depends upon Peace and Unity; and that Death and Danger are the Natural and Neceſſary Effects of Oppoſition and Violence.

We all know that the moſt flouriſhing Kingdoms and States, have been ſhaken and overwhelmed by inward Commotions; and thoſe Empires which governed the World, by not governing themſelves, have been a Prey to their more united Neighbours.

Our bleſſed Saviour and his Apoſtles, never preſſed any thing more frequently, and more earneſtly upon the Conſciences of Men, than their Exhortations to this Duty. Our Saviour well underſtood, that without perfect Agreement among his Diſciples, his Kingdom could not ſtand; that to erect a Church, which ſhould prove a Seminary of Confuſion, was an utter Contradiction to his holy Purpoſes: For it had been found of old, that *Babel* was a Building which could never reach Heaven. He knew how vain the Undertaking to make Faith and Obedience the Articles of our New Covenant, if Men ſhould ſtill indulge themſelves in thoſe turbulent Paſſions, that breed nothing but Enmity and Contention. For to what purpoſe ſhould he expect, that true Faith would be regarded, in a Crowd of ſtrange and dangerous Opinions: In vain could he hope for Obedience to his Laws, in times of War, Anarchy and Confuſion.

He therefore, as a wiſe Maſter-Builder, not only lays the Foundation of his Church upon a Rock, but carefully prepares and recommends Unity and Love, as the everlaſting Cement. And indeed, without thoſe good Qualities, no Community whatever can be ſafe: So that all other Societies, as well as thoſe

of

of Religion must live peaceably together; neither is *Jerusalem the only City that must be at unity in it self.*

The Words of the Text need no large Exposition; for by the Context they must be understood to have this following Meaning, That the Christian Church is a Mystical Body, consisting of many Regular and Useful Parts, which are to perform their respective Offices for the Preservation of the whole Body: That these Duties are performed by the Assistance and Participation of the Spirit of Christ, which cannot dictate any thing that is wrong and ununiform, or tends to disunite and divide the Members: From whence their Unity is stiled The Unity of the Spirit; and it will follow, that nothing can unite us to that Church and Body, whereof Christ is the Head, but such Spiritual Preparations of Love and Peace, which are the Bonds and Ligaments of Communion and Society.

From the Words thus briefly explain'd, I shall crave leave to lay before you these following Considerations:

1. The General Advantages of Unity and Agreement.

2. The absolute Necessity of Unity and Peace, with relation to the Church of God, and the Benefit of Religion.

3. I shall consider those Qualities and Tempers of Men, which the Apostle in this Chapter mentions, as principally destructive of Peace and Unity; and the Influence they severally had upon the Miseries we this Day lament.

4. Lastly, by applying the whole to our selves, it will appear that the present posture of our own Affairs, is highly concerned in the Unity and Peace of the Church and Nation.

1. I am to lay before you the general Advantages of Unity and Agreement: And these Advantages will appear very considerable in the course and management of Affairs, even from the first Framing and Foundation of the World. It is in Unity and Order that the Beauty of the Universe consists; and God pronounc'd every thing to be very good, when he beheld every thing to be very Uniform and Regular. Upon the first View of the Creation, God was, no doubt, wonderfully pleased with the Work of his Hands: He foresaw an everlasting Harmony and Concord among all the Parts of his New and Immense Fabrick; and that the Work of one Day did not in the least cross and interfere with the exquisite Model and Design of another.

Those primitive Laws of Order and Agreement, are still strictly observed by the inferiour and less intelligent Parts of the Creation: They follow Nature in its peaceable and regular Course, and neither know nor offer any Violence to each other. By this general Agreement of Things, has the World so long subsisted; and if there were the same good Dispositions among Men, how easie and comfortable should we find the Affairs of the World! How would mutual Friendship then increase without Jealousie! How would Justice keep its Scales clean from all Favour and Partiality! How would Innocence and Virtue thrive, and Sin and Wickedness be ran down as the only common Enemy! How would all publick Discord, and private Animosities then cease! We should have *without no fightings, and within no fears.*

2 Cor. 7. 5.

This Temper of Mind, is that which gives Man the greatest Resemblance to his Maker; to make this honourable Creature gentle, kind, friendly, and familiar,

milar, was one of the last finishing Strokes of the divine Image formed in him: Nay, it must be from a View of this peaceable Disposition, that God thought Man at first fit for Society, and was therefore the only Foundation of that early Blessing. *'Tis not good for Man to be alone,* was God's compassionate Judgment of his solitary Condition; but certainly where Strife and Contention are indulged, this Declaration of God is perfectly contradicted. For far better were it for us to be alone, than to be unhappily engaged in a turbulent and contentious Society; for there are several things requisite to make Society a Blessing: There must be Conformity of Humors, good Nature, Love, and universal Friendship; otherwise what was said of a great City, may be apply'd to a factious Society, tho' never so numerous, *Magna Civitas magna Solitudo*; the Reason is, because there can be no Converſation but where Men keep within Rule and Compass; a Crowd is not Company, and Noise, and Hurry resemble more the Confusion of Tongues, than the good Uses of them. Gen. 2. 18.

All this abundantly demonstrates, That the State of Nature, antecedently to all human Constitutions, is not a State of War, but of Peace; and that the Leviathan is a Doctrine, calculated only for the ignorant and inferiour Rank of Men, who are taken with every strange Thing, and admire Monsters: For, certain it is, that God would sooner have left Man alone, than have rais'd him Partners on purpose to destroy him; than placed him in a wretched World, where he was to meet with nothing but Malice, Anger, and Revenge; and be entangled in Briars and Thorns, even before his Condemnation.

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The best Way to represent the manifold Use of Friendship and Agreement, is to cast and see how many Things there are which a Man cannot do for himself; and to consider whether any Person is so inconsiderable, but at some Time or other we may have occasion for him. It holds through the whole Scale of the Creation, that Men are made for the mutual Support of each other; their Concerns and Interests are so mixed and inlayed together, that the Great and Little have frequent need of one another. Human Society is that noble Building, that consists of many rare and curious Parts, which yet would quickly separate and fall down, if it were not for the very Dirt and Mortar. This makes the common Sort of Men sensible that they are useful, and that the Ballance of Power frequently falls into their Hands: Sometimes they have the Persons of great Men at their mercy, and their Reputation always: They can breath Calumny and Detraction, to blast that popular Air we are so fond of. We ought to be therefore very cautious, how we unreasonably provoke the meanest Person living, who while he has Breath is able to do us so much Mischief.

If we add to those Laws of Nature, the necessary Conditions of the State of Grace, we shall find Peace and Agreement very essential Articles of our new Covenant. The main End of our Saviour's Office was Unity and Reconciliation: First he reconciled God to Man, and upon all Occasions pressed those Rules and Precepts, which would reconcile Men to one another: *Peace and Goodwil towards Men*, was the first Publication of his being in the World; and when he was to leave it, these Blessings were the last and best things he could bequeath to his Followers, *Peace I leave with you, my Peace I give unto you.*

Luk. 1. 24.

Joh. 14. 27.

And

And the blessed Spirit has ever since breathed such Graces, as directly tend to promote Peace, and the fulfilling our Saviour's Orders; such as *Love, Joy,* Gal. 5. 22. *Long-suffering, Goodness, Faith, Meekness, Temperance.* These are the ornamental Graces, and sacred Obligations of our Christianity; which alone can distinguish us from Infidels and Heathens, or rather will shew us not to be Beasts of Prey, which without Thought or common Reason, or the ordinary Rules of Justice, are instigated by meer Brutality and Strength to devour one another.

Thus we see that Unity and Agreement, are Obligations upon us both from Nature and Grace; that they are the everlasting Foundation of Order and Government: We shall find that they are still of more important Concern to us, when we consider,

Secondly, The absolute Necessity of these peaceable Dispositions, with Relation to the Church of God, and the Benefit of Religion.

2. The Church of God under that Denomination, is considered as a Society of Men, incorporated for carrying on the great Ends of Religion; to wit, the Glory of God, and the Salvation of Men. In this Sense the Church makes but one Assembly of Men, however distant in Places, and different in Circumstantials and Modes of Worship; who ought to be united in Affections and Resolutions, of carrying on the Honour and Interest of their publick Body. Now that Men professedly engaged in the same Interest, pursuing the same great Ends and Designs, and retained in the service of the same Master; I say, that Men thus seemingly united to all the material Ends and Purposes of Religion, should yet be angry and fret against each other, should separate and disagree, and act the parts of most inveterate Enemies, is certainly a meer

Para-

Paradox in the Senſe of the Thing; and yet nothing more the common, and lamentable Practice of the World.

That Men ſhould ſquabble and contend for temporal Right and Property, has ſome Excuſe for it; for theſe muſt be enjoyed in this Life, or never: but to divide in anger about an Inheritance in Heaven, (even when it is promiſed us on quite contrary conditions) is a Controverſie of very unprofitable and uncertain Iſſue; and no doubt but muſt be reſolved by a Concomitancy of ſome ſecular Advantage, which makes this World the true Reaſon, and the next only the Pretence.

The Church (as a Society) muſt ſubſiſt by the ſame, if not ſtronger Rules of Government than other temporal Polityes. It is indeed committed to the Care of Men, and therefore muſt be ſupported by human Ways and Meaſures. So that Strife and Diviſion muſt be (at leaſt) as fatal in the Church, as they are in a Common-wealth; and our Chriſtianity, no more than our civil State, can bear being ſacrificed to Leagues and Factions.

Indeed, there is no Undertaking whatever, that can be ſucceſsfully purſued by Men, but by United Force and Councils. The leaſt Impediment that runs croſs, abates of the Spring and Activity of the Mover: And ſo it is in Religion too; the Progreſs of Vertue is ſtopped, by every Degree of a contrary Habit; and in a Nation, where you have ſo much leſs of Piety, you are ſure to find ſo much more of Prophaneſs. Satan himſelf is ſo far convinc'd of this Policy, that he knows his own Kingdom divided againſt it ſelf, cannot ſtand. Therefore the Scripture gives us an account of the Kingdom of Anti-chriſt, as the moſt cloſe and well-knit Confederacy. The Devil's Followers are all of a

piece,

Piece, and Legion move regularly, and as one, tho' they are many.

This close Union, that adds so much Strength to the Kingdom of Darkness, should instruct Men in their Behaviour towards the Church of God; that we, who have Christ for our Head, should not shamefully appear to be such divided Members; that we should not give that Offence and Scandal to the World, as to seem not to value our Religion so much, as to think it worth our while to stand united in its Defence: That we should frequently observe the most wicked Combinators true to themselves, and those whom God deserts, still keep together; and yet that the Church of God should be but an ill-natur'd and unruly Multitude, and the Communion of Christians have no Fellowship in it. In earnest, such Divisions do but weaken our Faith, cool our Charity, damp our Hopes, expose unstable Minds to the Snares of Seducers; and what is still worse, provoke God to withdraw the Influence of his Grace, and leave us to Temptations.

And then what a Multitude of Evils will Division produce? And what a Harvest will it be to Iniquity? If the Devil can but divide a Country, then is he sure that one half of it is his own; for in all Disputes Truth can be but of one side, and all the Labouring on the other, is wholly doing the Drudgery of Satan. The Devil is sure to be very busie on such Occasions; when he finds Men eagerly contending with each other, then is he sure his Emissaries will be imploy'd, and all wicked and hellish Contrivances made use of: The most profligate Wretch must be caress'd, if he can be but useful; if he serves his Party in some wicked and desperate Attempt, all the Villanies of his former Life shall be over-look'd and forgotten, and his new crimes shall expiate his old ones. C For

For which Reason St. *James* assures us, that *where*
Jam. 3. 16. *envying and strife is, there is confusion and every evil work*. Whereby the Apostle describes the gradual Improvement of Iniquity; for these Vices have a natural Transition from one to the other. Envy seldom fails to produce Strife, and Strife Confusion, and Confusion is certainly Hell upon Earth. We should therefore be very careful not to entertain an envious Mind, which may carry us headlong into so much Mischief, and can scarce be stopped this side the Bottomless Pit.

I grant that some Men may perhaps think, that some Differences may be kept up without any Breach of Charity, or on the Rules of civility and good Neighbourhood; but it is found, by frequent and woful Experience, that this is scarce a possible Supposition; for Men's Passions so naturally mix with their Disputes, that the least Spark of Contention seldom fails of making a Flame: And how can it be otherwise, while it is continually fomented by Unkindnesses and ill Offices? The meanest and most scandalous Breath, will serve to blow this Coal; and when a Church or Nation is thus set on fire, as in other Conflagrations, for one that endeavours to quench the Flame, there are Numbers, who without Regard to Justice or Charity, are all the while making Sport and Gain of the Confusion.

This should teach Men at least, that in all dividing Disputes they should take care, that their Differences do not grow up into personal Hatred and Animosity. Let them argue fairly, and be Friends still; let no Concern, either for our Right or our Opinion, prompt us to aim at the Ruine of one another; for be it known, that Peace is much better than Property, and that

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there is no true liberty in licentiousness; that our Faith and Opinions are never the worse for being contradicted; for Truth is a lasting Light, that will at length break forth through Clouds and Vapours; and tho' some ignorant Mortals are persuaded to be led by false Fires, let us have but patience till the Meteor is spent, and we may be assured the deluded Traveller will be glad of Day-light.

But of all Arguments for godly Union and Concord, none are more moving, or should make more deep and lasting Impression upon us, than the barbarous Fact we now commemorate. Fierce and terrible must those Hearts be, which could dissolve the whole Nation into so much Confusion; bold and cruel must that unhappy Division appear, which could assault Majesty and destroy Innocence: And yet such were the lamentable Circumstances of this Land, when this Tragedy was acted: Our ungovernable Passions had broke through all Duty and Restraint; neither Religion, Loyalty, Friendship, nor even Nature, were Tyes sufficient to unite our divided People; for they became Enemies to each other in all Relations, and quite inverted the sacred Course of Religion and civil Interest, which nothing but blind Zeal and Infatuation can in any case possibly oppose. They that before had *taken sweet counsel together*, for their own and the publick Safety, when animated with the Spirit of Strife and Revenge, consult nothing but each others Destruction: *They that walked in the House of God as Friends*, march to the Field as Enemies. And though these Hostilities took their Rise from much lesser Differences, though 'twas a Cloud no bigger than a Man's Hand that began the Tempest, yet God (in Judgment for our Sins) would not suffer Ps. 55. 14.

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Ps. 55. 14.

the Storm to end, but in the violent Death of a most excellent Prince, and in the Ruin of a most flourishing Nation.

I am prevented from laying before you the Calamities of those Days in any of their aggravating Circumstances, partly by a good Account given of them in a late and valuable History; but chiefly by a confidence in the Disposition of all good Men, who are willing to cover past faults in a gracious oblivion; who love not to see Wounds open'd and bleed, but rejoyce to have them healed, and find Trouble enough to behold only the remaining Scars and Deformity; to whom Misery and Confusion are so far from being a Delight, That the very *Remembrance of them is grievous*; and from whom their Enemies may fully expect a Readiness to forgive, if they can forget their Practices.

Only thus much I must crave leave to add, that this wicked Act, has in all moral Inference, been the Occasion of those many heavy Judgments of God, which this Nation has since felt, and has kindled amongst us a whole Train of Mischiefs; and I heartily wish those that are passed, may not prove in Reality a Train; that our deserved Doom may not be still in Reserve, and that the great and fatal Blow from Heaven for our Sins, may not be yet to come. God has given us a late and terrible Warning, to reach them who have a mind to divide, how easily he can *scatter the People that delight in War*; how a Blast of his Displeasure can in a moment confound wicked Men and all their Devices; and let them know, that if they do not, *the Winds and Storms will fulfil his Word.*

Ps. 68. 30.

Ps. 148. 8.

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If then we entertain any Hopes that God's Anger will be appeased, Men must be first reconciled to one another; for our Petitions must be provoking to Him, if we ask for Mercy and shew none: If we supplicate for God's Love and Forgiveness, without laying aside those fretful and clashing Qualities, which are destructive of Peace and Love among our selves, and which had such actual Influence in those Calamities we this Day lament: What those Calamities are, is what I proposed in the

Third Place to consider.

The first Quality which is destructive of Peace, and apt to breed Strife and Contention, is too much Self-conceit; Which the Apostle (in the Verse immediately before my Text) condemns, by recommending the quite contrary Dispositions of Lowliness and Meekness; *With all Lowliness and Meekness, with Long-Suffering, Forbearing one another in Love.* Eph. 4. 2.

Indeed, Self-conceit (when it wants Bounds, and over-flows) is a very dangerous Passion; it obstructs all generous and publick Counsels and Actions, by resolving all the Affairs of the World into private Opinion and Interest; it vitiates our Wills, and Inclinations; nay, it treacherously steals into our very Judgements; insomuch that all our good Opinion shall be confined to our selves, and all our Censures shall light upon others: In Confidence of the All-Sufficiency of our own Judgements, we will stand proof against

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all reasonable Conviction; as if Obstinacy were meritorious. Nothing shall make us recede from the Value we have once put upon our selves, and without any Regard to the Esteem of the World, we will resolve to be our own Appraisers. Such a partial Conceit of a Man's Self, must render him deaf to all Advice, wilful in Opinion, censorious of other Men, and confident above Measure, and is a Temper very unfit for any condition of Life. If he has power in his Hands, it is apt to make him Arbitrary; if he has none, it will make him Rebellious.

The Church of God owes its Disturbances, to this unhappy Quality of Self-conceit. All Heresies and Schisms are the Genuine Offsprings of it, and seldom have any other Parent. So that in this respect the Saying of *Solomon* is certainly verified, Pr. 13.10. *That only by Pride cometh Contention.* This *Vanity* Eph.4.18. *of the mind*, St. *Paul* tells us, *darkens the understanding, blinds the heart, alienates men from the Life God*, Verse the 18*th* of this Chapter. The consequence then must be, That if we preserve the Faith in *Unity of Spirit, and in the Bond of Peace*, we must think soberly of our selves, and as well as possible of others: Such impartial Judgment; Jam.3.13. or, as St. *James* expresses it, such *meekness of wisdom*, will be sure to keep our Charity entire, Though our Opinions may be sometimes divided; we shall be related and unite in all the necessary Offices of Religion, and we shall at least be Friends, if we are not Brethren.

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2. The Second Quality the Apostle mentions in this Chapter, as a Disturber of our Peace, is the mean Employment of carrying about Lies and Falshood. *Wherefore putting away lying, speak every man truth with his Neighbour*, Vers. 23. It is to be reputed no small part of the punishment of the Sons of *Adam*, that among other Desires in which they are defeated, their Minds should be as covetous of Truth as a Miser is of his Gold; and yet be so often imposed upon with Lies and Legends: And it has been a great Reproach to the credulity of Mankind, that more harm has been done in the World by Detraction and Slander, than by open Force and Violence. It has been too much the mean practice of the World to compass our ends, more by lessening the credit of our Adversaries, than by any laudable Actions to advance our own. This Method, however base and unchristian, has yet been so successful, as to be the occasion of much Mischief both in Church and State. The Government has often suffer'd by false Reports and groundless Suggestions: And I am perswaded that our unhappy Divisions in the Church are kept up chiefly by Calumnies and Misrepresentations: By laying the Doctrine and Worship of the Established Church, before our People in false Colours, and a wrong Light: And when such weak Arguments meet with weaker Men, 'tis no Wonder if they prevail: for even a Feather has force where there is no resistance.

But the true Spirit of Christianity detests all fraudulent and undermining Arts, and Scorns, to employ any

any thing in Secret, that must be disowned in its naked Appearance. Such crooked Courses are the Motions of the Serpent, and far below the Character of a generous Mind. So that we are bound in Honour, as well as Duty, not to be suddenly possess'd with every flying report against our Governours, our Neighbours, or Friends. For 'tis neither just nor Generous to erect a secret Tribunal, and condemn any Person unheard: Such Prosecution wou'd look more like stabbing a Man's Reputation, than trying of it; and he that censures another privately, and upon trivial Information, instead of acting the Judge, as he ought to do, he very fairly turns Assassin.

3. A third Quality the Apostle sets down as an Enemy to Peace, is *Covetousness*, verse 28. Covetousness and Peace cannot dwell long together. This Insatiable Desire is the Root of all Evil, but more so of Strife and Contention than of any other. This Rapacious and Devouring Quality will ballance Self-Advantage against all the World, and will not care what becomes of the Publick, when it stands in competition with it: In short, all the Blessings that God can bestow upon a Countrey are too little for it; it is neither contented with Peace, nor satisfied with Plenty.

'Tis more than probable, that the Violence and Opposition the Church met with in all Ages, are in great measure to be attributed to this Vice of Coveteousness. If Men would cease to covet what their Adversaries possess, I dare say they would be less concern'd to oppose what they believe; and 'tis very observable, that Disputes about very trivial Matters

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are maintain'd with greater Heats and Animoſities, againſt thoſe who thwart us in our Temporal Intereſt, than Controverſies of the higheſt Importance to Religion, are againſt ſuch, with whom we have no Worldly Buſineſs: And this cannot be otherwiſe accounted for, than by this reaſon; that the bare ſimple Perſwaſion of a Man, is not really the occaſion of the great Offence Men ſeem to take againſt it, but its being unhappily tacked to ſome Worldly Intereſt. So that a furious Zeal, after all, is but the Inflammation of a Covetous Deſire; and when Opinions are purſued with Severity and Perſecution, 'tis much to be feared, this piece of Godlineſs is commonly nothing but Gain, and that the angry Spirit is rais'd more againſt the Men than their Errors.

Theſe three ungodly Qualities of *Self-Conceit*, *Covetouſneſs*, and *Evil-Speaking*, are the capital Springs of Strife and Diſcord. 'Tis well known what unfortunate Influence they had, in promoting the late unnatural Rebellion; when ſome few Men, blown up with a Conceit of themſelves, were ſoon brought to undervalue and diſreſpect their Governours, and thoſe above them: This again quickly inclined them to covet that Power and Authority, which they thought they ſo well deſerved. And ſuch Covetous Hearts will of courſe employ violent Hands, with all the Auxiliary Aid of *Deceitful Tongues*, and *Lying Lips*.

Thus was that excellent Prince, and tender Governour K. *C.* I. deprived both of his Authority and Life, by malicious and groundleſs Complaints and Cenſures. For neither Art nor Induſtry were wanting, to load him with Calumnies and Slander, and every Colour layed on, that would ſerve to blacken and defame him: the lying Tongues of ſome of his

Subjects, were made uſe of to alienate the Hearts of others. Popery and Arbitrary Government, (thoſe everlaſting Handles of Faction to amuſe the Multitude) were confidently objected to him; tho' to the Shame of his Accuſers, the many Conceſſions he made to his People in his Life, loudly confuted one part of the Charge, and his Death the other. However I am perſwaded, that the criminal Credulity of thoſe Days, in taking ſuch and the like Reports upon truſt, without due Examination, (which therefore ought for the time to come, to be moſt carefully avoided) was the deadly Poiſon, that cou'd work ſo violently upon ſo many Men, to the Deſtruction of their Lawful Prince, and their Native Countrey.

4. The Apoſtle goes on to admoniſh againſt ſome other Qualities, which are great Impediments to all Peace and Agreement. *Let all Bitterneſs, Wrath, Anger, Clamour, and Evil-ſpeaking, be put away from you with all Malice*, where theſe irregular Luſts and Paſſions reign, there can be no Peace; for thoſe Troubles and Diſſentions, which Wrath and Anger raiſe, are fomented by Evil-ſpeaking, and are continued by Malice and Revenge, in an endleſs Circulation.

Ephes. 4. 31.

The Expedients I wou'd propoſe, to reform theſe uncomfortable Qualities I have mentioned, are briefly theſe. Firſt, that we do not indulge an immoderate Conceit, either of our ſelves, or of our Opinions; that we behave our ſelves towards thoſe, who differ from us either in Intereſt or Judgment, with Modeſty and Humility, and with ſuch an univerſal Love and Charity, that ſeeketh not her own, but the common Tranquility. 2dly, that we ſecurely guard our ſelves againſt the Forgeries and Inventions of thoſe, whoſe Employment it is to Flatter and Deceive; al-

ways

ways remembring, that Communion and Friendship are too sacred Ties to be broke upon every little Difference, and that a generous Soul, scorns to give ear to every petty occasion of Quarrel and Contention. 3dly, That we moderate our Desires with so much Satisfaction and Contentedness, as to be pleas'd with the Happiness and Prosperity of every Man, and of every State and Community: For contentment is that innocent Leveller, that makes every Man alike; and will make the Dispensations of Providence appear to us like the distribution of Manna, and satisfy us, that he who has much of the things of this World, with Faithful management hath nothing over, and that he that hath little, has no Lack. Lastly, That we govern and keep in Subjection our Lusts and Intemperate Passions, from whence, as St. *James* well observes, proceeds all *Fightings*, *Wars*, and Wickednesses. James 4. 1.

It was to these Fierce and Implacable Lusts, that the Royal Martyr fell a Sacrifice: 'tis against these surviving Regicides only, that his Innocent Blood still calls to us for Vengeance, and Justice requires us to mortifie and subdue. If we do not profit by such an Example, surely nothing can instruct us to live vertuously and peaceably together. In vain are we so often called upon, by publick Edicts to Repentance and Reformation; in vain shall *Moses* and the Prophets interpose their Advice and Authority. Nay, if such an eminent Person, dying in so extraordinary and barbarous a manner, will not convince us, *neither will we be perswaded tho' one rose from the Dead.*

We all find the miserable Effects of dividing a Countrey into Parties, we cannot now be ignorant of the Calamities of a Civil War, and the endless Ex-

pence of a Foreign one. We must be sensible, that when Christians divide and separate, they break the Unity of the Spirit, and when they quarrel, they break the Bond of Peace. These Consequences being then so obvious to all of us, if we shall still err against so much Knowledge and Experience, there must some unhappy Influence attend us, and we must be consigned to some irresistible Condemnation.

If Pride, Ambition, Covetousness, and Discontent, shall again receive Countenance among us, after they have acted so sad a Tragedy, nay after they have done a more desperate Execution, even Crucified the Lord of Life; then surely it cannot be wonder'd, if God and all good Men shou'd be highly and justly displeas'd, and that the Wounds of the Nation, shou'd as it were bleed afresh, at every appearance of such Murdering Impieties.

It is not indeed usual for these evil Qualities, and Instruments of Sedition, to shew themselves bare-faced; and therefore it stands upon us diligently to examine their Masks and Disguises; Pride and Ambition are apt to act under the venerable Names of Honour and Publick Spirit; Revenge and Discontent will call themselves Zeal and Duty, to correct Errors, and reform Mismanagements. These were the plausible Pretences which formerly charm'd the Nation into a false and fatal Security. But it shou'd be consider'd, that all violent opposition to Authority, and Attempts to alter ancient and settled Constitutions, always tend to Confusion: and to bring Order out of Confusion is past Man's Skill, it is the sole Prerogative of the Almighty and Incommunicable.

For this reason the Prophet *Habakkuck*, denounces a Woe against him, that *buildeth a Town with Blood, and stablisheth a City by Iniquity.* Which is as much

Hab. 2. 12.

as

as to say, he has us'd unnatural and unjustifiable means, and his end must miscarry. For let Men meditate upon revenge as much as they will, and glut themselves with it, yet God will at last shew them, that this sort of retaliation he has wholly reserved to himself, and since none but he knoweth how to use this part of Justice, he will no more put it into the hands of Men, than he will Thunder and Tempests; Men should therefore stop betimes in these angry Motions, for 'tis always too much to have begun.

How much more easy and agreeable to the nature of Men, and beneficial to Society, are good temper and consideration, when by a happy Memory, we think more of our own, and less of other Mens failings; when instead of widening any Breaches, we use our endeavours to arbitrate and reconcile them. Such peaceable Minds, will never endure to be carried, beyond the bounds of Friendship and Moderation; will never suffer Members of the same Communion, to be divided into *high and low*, by invidious names and distinctions: for by this piece of Imprudence, we give our common Adversary all the advantage he can desire: the Ballance of our Disputes are thereby put into his hands, he by these means comes to hold our Scale, and can turn it.

We are providentially Blessed in a Governour, whose constant Declarations are for *Peace and Unity*. She hath Faithfully promised and secured to every Man, the inward Peace of his own Conscience: surely then it would be but a miserable ungrateful Return, if any of us by Feuds and Divisions, shou'd disturb the outward peace of her Government. The conditions of our Loyalty are Easy and Beneficial; 'tis but to obey the Laws, and to love one another: 'tis no other subjection, but to submit to the easy Task

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of being quiet. If any disputes happen about our Civil Rights, the Justice of the Laws is ready to decide them: if any little difference arise, in the Circumstantials of our Worship, the breach is the easier Heal'd: or however, like *Abraham* and *Lot*, *we have the Land before Us, there needs be no Strife, for still we are Brethren; and if thou wil't take the left Hand, then I will go to the right.*

Gen. 13. 8, 9.

This blessed Spirit of Unity, will influence all our Affairs much to our Advantage. It will breath the Spirit of Wisdom into our Councels, the Spirit of Courage and Conduct into our Fleets and Armies, the Spirit of Piety and Devotion into all our People. To sum up all; such godly Concord at home, would make us more formidable to our Foes, than all our distant Alliances; it would in good earnest make our Island a Defence, nor would the Sea be then our greatest security. We should be safe from our Enemies, and from the Hands and Arms of all that hate Us. And if our National Church is once Founded upon such a solid Rock of Unity and Peace, then may we defy the Confederate arts of Infidels and Hereticks, and boldly pronounce that the Gates of Hell shall not prevail against Her. *Amen.*

MVSEVM BRITANNICVM

FINIS.

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